

6f warding off the advent of malignant spirits, during the performance of the rite.

"May Indra, Varuna and Vrihaspati, Bhaga, Savit& and the Rishis such as Sanaka, etc., extinguish all the sin, which I might have committed by eatinjj forbidden food, or by accepting gifts from sinful and degraded persons, as well as that which I might have committed by word, thought or deed. May all qreatures from the lowest animafcafum to the highest Brdhman be propitiated with this libation of water" Saying this, one shall offer three libations of water. Thus I have briefly described the mode of performing Tarpanam.

Bereft of pride and humble in spirit, one shall worship the gods by reciting the Mantras sacred to Brahma", Vishnu, Rudra, Savitri or Varuna, as the case may be. Each deity should be worshipped by reciting the Mantras sacred to ft. Then having made obeisance, to it, flowers should be offered to it by appending the term Namas to the name of the deity. The god Vishnu, who is not only full of the energies of all the divinities, but their grand .refuge, as well as the sun* god, should be worshipped, and offerings of flowers and libations of water should be made to him by reciting the Purusha Sukta. The god Vishnu may be worshippe^by reciting the Mantra, which runs as, " By him all this visible universe has been created and arranged in systems," or by reciting any other Tantrik Mantra. First, the Arghya offer- ing should be made to the deity, then scented

pastes such as sandal etc*, should be offered, after that/offerings of flowers, should be made, and lighted lamps should be , waived before the deity.

Brahman as, Kshatriyas and Vaishyas should bathe by re-citing the Mantras, while S'udras should silently bathe. The performance of a Brahma-yajna consists in teaching the Vedas, that of a Pitri-yajna consists in offering oblations and libations- of - water to* one's departed manes; casting of oblations i» the sacred fire (Homa) is called Daiva-yajna; offering of ablutions